THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIII—No. 11 **September, 1945**

NOW that the most frightful and destructive war known to the annals of history is over, the questions that arise in every thinker's mind are: What has been learned from the war? Has there been any *lesson learned? The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the One Deity behind and in all, the one Goal for every Pilgrim, however the path varies. As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will then be no war.* —ROBERT CROSBIE

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A U M

The man is a fool who deems anything ridiculous except what is bad, and tries to stigmatize as ridiculous any other idea but that of the foolish and the vicious, or employs himself seriously with any other end in view but that of the good.

—*From Platonic Sources*

THEOSOPHY

Vol. XXXIII September, 1945 No. 11

HOPE FOR THE FUTURE

THIS is a time when pessimism gains easy acceptance among intelligent men of the world. Although the war has ended, and many millions the world over find the tensions of the struggle eased by either "liberation," defeat or victory, no great insight is required for the thoughtful to recognize that those attributes of western civilization of which the war was only a symptom still remain to become the seeds of other conflicts. So reports the student of history, the expert on race relations, and those familiar with the statistics of population trends.

In almost every quarter, specialists are warning that nothing short of revolutionary changes can avert disasters which lie in wait for mankind. Doctors of the body and of the mind covertly reveal their apprehensions when writing for the public. Scholars of political science fear the rising power of the demagogue. The field of economics is an arena of vigorous controversy and the popularity of easy panaceas betrays the widespread unrest of the common people.

Our age is an age of fear—fear of the untried problems of the peace to come, and fear of future wars which so many cynically predict as "inevitable." And today there is no longer a means of escape from great world problems. There is no frontier where courageous families may wrestle with the impersonal forces of the wilderness, leaving behind the tyranny of man. The West of Horace Greeley is gone, absorbed by the multitudes who followed his advice. The open spaces of the world have in a century been swallowed up by great political states, vast empires, which are made in the pattern of the nineteenth-century cycle of expansion and will-to-power.

Agriculture, for centuries the husbandman's art which preserved a close relation to nature for the great majority, is rapidly becoming industrialized. Division of labor has reached the farm, and the price of efficiency has been wholeness of life. In commerce, the growth of monopolies has destroyed the validity of time-honored economic doctrines, leading many to believe that "bigness" in business is inevitable, and that great commercial combinations ought not to be destroyed, but controlled. Meanwhile, social theorists, regarding the contemporary scene, are becoming almost terrified by the sudden emergence of the modern power state—such a state as is needed to control the goliaths of modern industry and trade. Where, they ask, is there a place in the theater of all these titanic forces, that the individual man may live a life that is at once constructive and free? It must be admitted that, in this age, political and economic power are inseparable; that the complex nature of our industrial economy is essentially bewildering to the common man. What, then, of democracy? What of intelligent citizenship, when all major decisions must be left to "experts" who find it virtually impossible to explain in simple language the reasons why they decide as they do?

In the light of these perspectives, no one can question the force of H. P. Blavatsky's statement in *The Secret Doctrine*: "Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt to reply to the Pessimists on other data." (II, 304 fn.) Optimism based on the appearances of the world at the present hour would be unmitigated folly, a wilful determination to ignore political, economic, social and moral facts.

But from the viewpoint of Karmic Law, there is plenty of cause for hope. One might even say that the intensity of the world's suffering and the extent of its social disorganization are both indications of the *possibility* of a glorious future. Who, looking upon the tortured faces of men suffering the ordeal of their Gethsemane, would predict that out of their agony saviors would be born? Suffering, for humankind, is always a trial. And when great masses of men are wracked by suffering, the result must be either the resolution of incompatible elements or failure—the ejection of either the false or the true. The more severe the trial, the more ultimate the choice.

The pain men feel drives them to search for the roots of their illness, even as men of good-will today are searching for the factors of peaceful, harmonious lives for all. That they have not found

them may mean simply that the ordeal is not over, that the result is not known. Nor may it be known until the closing years of this century.

Meanwhile, believers in Karma may rest—and work—in the conviction that no trial can come to man which he has not the strength to sustain; and no combination of problems can render him impotent, unable to live a worthy life of productivity and service. There must be a synthesis for the modern world, but it is not to be found in a system, in a plan, in a program. Nor is it to be sought in a world constitution nor in world police. The total solution lies in a greater knowledge of the laws of human life, of the ebb and flow of karmic tides, and of the potentialities for good that lie in human beings. All good government, all good management, all good social relations are founded on the twin supports of Knowledge and Trust. But these qualities are directly related to the teachings of Karma and Reincarnation. How it will be possible for men to live at peace with one another, to grow into that greater fraternity of nations and races toward which all good men aspire, without knowledge of Karma and Reincarnation, remains a mystery for the Theosophical student.

Turning to the literature of the teaching, one finds the basis for encouragement even in the present chaos and seeming hopelessness. H. P. Blavatsky wrote in *Lucifer* for December, 1889:

> At one time he [Man] is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. . . .
>
> . . . the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift-acting forces—*e.g.*, by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

Great social catastrophes like war bring untold sufferings, but they also sweep away the debris of ages of ignorance. Old forms

and conditionings are destroyed, and in ways least suspected, perhaps, by the contestants. A great crusade of the past was fought to secure control of a small patch of ground called "holy," yet in later centuries the consequences of that campaign were found to have nothing at all to do with its military objective. Later a great empire conquered a distant land for its wealth and oriental splendor, for trade and colonies. The practical issue of that conquest was the preservation of the ancient East from the inroads of a still more barbarous race. There is deep meaning in the following passage from "On the Future: A Few Reflections," reprinted in this issue—"The deeds of men, the enterprises of merchants, and the wars of soldiers all follow a law that is fixed in the stars, and while they copy the past they ever symbolize the future." This is not a mere astrological dogma, nor is it fatalism which would let well enough alone. Rather, the meaning is that the immediate appearance of momentous events seldom if ever reveals their actual significance in the great evolutionary course of the human race.

Changed external relations in the affairs of men are alterations in the channels through which individual and national Karma may flow. Impediments are removed, old scores paid off, and new energies released. By those alert to the rule of law in the human kingdoms as well as throughout nature, every change may be made the occasion for constructive enterprise.

No one can expect the Theosophical prophecy for the twenty-first century to be fulfilled without extraordinary changes in the present order of society, for which there must be extraordinary causes. But so long as there are fields in which to labor at the promulgation of truth, there is hope for the future. Every event, whatever its antecedents, opens up a new field for study and application, and the world will ever be the debtor to those who know and point out lines of karmic direction.

POSSIBLE PROGRESS

Q.—"We are the fifth sub-race of the Fifth Root-Race, consequently on the ascending arc of our cycle; but is it possible for the race to increase in spirituality while in Kali Yuga 'black with horrors'?"

A.—Possible, but not probable. It is possible for the race to make such spiritual progress as to practically end the Kali Yuga; but most decidedly it is an unlikely thing.

—*The Vahan,* May 1, 1893

ON THE FUTURE: A FEW REFLECTIONS

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbiamania, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H.P.B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First,* the Imperishable Sacred Land [this is at the North Pole, *W.Q.J.*]; *second,* the Hyperborean, now part of it is in Northern Asia; *third,* Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth,* Atlantis, presumably in the Atlantic Ocean, now below the level of water, but with perhaps Teneriffe and Atlas as reminders; and *fifth,* "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be,* it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific,* for that Race will not be given to contest nor hear of wars or rumors of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.,* in short, the germs of the sixth sub-race, to

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NOTE.—This article was first published in *Lucifer,* March, 1892.

blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of today, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folklore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new

Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus?* Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships

conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H.P.B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone,[1] is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government.* A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherbood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that

[1] It is an interesting fact that in India there is an important ceremony called "mounting the stone."

*Now in use, since 1935, notably on the U. S. dollar bill. For more about the seal, see Mr. Judge's article, "The Adepts in America in 1776," reprinted in THEOSOPHY IV, 147-8.—Eds. THEOSOPHY

silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

* * * * *

At least such seemed the view while the clouds lifted—and then once more there was silence. WILLIAM Q. JUDGE, F.T.S.

SHALL THEOSOPHY PREVAIL?

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colors? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colors through good repute and ill, still fight the battle of Truth against the powers of Darkness.

If, Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy Is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth.—H.P.B.

"REVELATION"

THEOSOPHISTS can see in both Old and New Testaments many expressions of highest Truth. However disfigured and changed by mistranslation, and obscured by the dross of human interpolation, each of these works still reflects some portion of the ancient Wisdom Religion. But are these books to be considered in any sense as divine *revelation,* as direct communications from an all-knowing God to some one or several mortals living on earth? Theosophy answers "Never," for though Truth itself is always divine, the whole idea of revelation as presently conceived is thoroughly degrading, not only to the great UNKNOWN, but also to the power and dignity of the human mind.

Students of Theosophy are ofttimes puzzled by the statement made by Madame H. P. Blavatsky that Theosophy is "in no sense put forward as a *revelation.*" "Why then," they ask, "did H.P.B. say that Masters gave her all her knowledge? Why did she expressly disclaim any credit on her own part for the source of Theosophy?" These and other similar questions can be answered only on the basis of a true understanding of the nature and meaning of revelation.

The term *revelation,* as commonly understood, implies the existence of a personal God *who alone knows the Truth.* It implies that this God reveals a portion of his Wisdom to some chosen human being on earth who does not know Truth, does not even possess the power to know of himself. Aside from the obviously unphilosophical concept of Deity expressed in this view, such an idea totally ignores the fact that man is himself a *Knower,* with mind and heart capable of realizing the ALL. It relegates him to the position of mere creature, inherently weak, and depending for his growth upon the whim or caprice of an outside agency. Theosophy, on the other hand, teaches the doctrine of inherent perfectibility. It holds that every human being is a god, with inner faculties and perceptions which, when perfected, enable him to know Truth at first hand, and to bring through to this plane knowledge and power that exist in higher super-sensuous worlds. Says H. P. Blavatsky in *Isis Unveiled*:

> Were there no *inner sight* or intuition, the Jews would never have had their Bible, nor the Christians Jesus. What both Moses and Jesus gave the world was the fruit of their own intuition or illumination.

Those whom we call our religious founders are no longer viewed under this teaching as unconscious tools of a capricious God. They are Adepts every one. They are Sages, whose inner powers and faculties have transcended the limitations of space, time, mind, and matter, and they are *Knowers* on their own account. This concept restores to man the dignity of a spiritual being, and at the same time removes the philosophical error of ascribing to the UNKNOWN such human attributes and qualities as action, choice and favoritism.

True revelation, therefore, ever proceeds from the inner man, and is directly related to what the ancients spoke of as initiation. Arjuna, in the eleventh chapter of the *Bhagavad-Gita,* was initiated into the mysteries of a higher life. In his moment of illumination he had revealed to him the divine form of Krishna, as including all forms, in which he beheld sights and wonders never before seen. But was this revelation bestowed as an arbitrary act of kindness on the part of the Master? Was it that Krishna deliberately chose Arjuna, out of mere favor, and without merit on the disciple's part, as sole recipient of the gift? If so, then it is the same old story of a personal God, with sinful man prostrate at His feet. But such is not the teaching of the *Gita.* Initiation or revelation is always the fulfillment of natural law. It is the due fruition of a condition met, a fruition possible only when the disciple has attained a certain degree of spiritual growth and development. This condition provided, the knowledge and wisdom of the Higher Intelligence can manifest itself in and through the lower.

If Theosophy, then, is not a revelation, we are asked, what was the process by which the Masters of Wisdom conveyed to H.P.B. the knowledge contained in *Isis Unveiled*? How was it possible for her, living in London, to record at Master's behest the monumental Wisdom found in the *Secret Doctrine*?

> There is a faculty of the human mind [writes Iamblichus] which is superior to all which is born or begotten. Through it we are enabled to attain union with superior intelligences.

The teachings of H. P. Blavatsky, no less than those of Moses and Jesus, are the result of her own wonderful knowledge and experience—made possible through *inner* communion with superior Intelligences. May we not paraphrase the teacher's own words quoted above and say: Were there no inner sight or intuition, theosophists today would never have had their *Secret Doctrine.*

For H.P.B. herself to disclaim credit for the source of Theosophy is one thing. But for those who have benefitted by it to withhold

credit from the one through whom the blessing came is quite another. In her case, it is an act of masterly humility, the mark and symbol of the true Adept, as expressed in the words, "Thus have I heard." But for students of Theosophy, if it is not due to ignorance of the working of occult Law, it can only be the result of simple ingratitude.

Theosophy teaches that "every human being is born with the rudiment of the inner sense called *intuition.*" Through this faculty, man may open up for himself conscious communication with higher Intelligences. This inner communion, or union with Deity, as it was called by the Neo-Platonists, is not to be effected by mere practices, postures, or by any of the prevailing dangerous methods of modern psychism. It is achieved by living the life which Masters teach, by following the path of service outlined in the writings of Their Messenger of Theosophy. Then, the light of the Higher can shine through and illumine the lower. Then, the accumulated knowledge of the *Whole* becomes the conscious possession of the individual. Such is revelation in the only true meaning of the term: it is the awakening on this plane of the One True God seated in the sanctuary of man's own heart—whence come intuition, illumination, knowledge.

"SEATS OF AUTHORITY"

Q.—"Doctrinal disputes among orthodox Christians are settled by an appeal to the Bible; *Theosophists consult the* Secret Doctrine *or* Isis Unveiled. *How do they differ from each other in the deference paid to their respective 'Seats of Authority'?"*

A.—May I be allowed to say that in my humble opinion "doctrinal disputes among orthodox Christians" *begin* "by an appeal to the *Bible,*" as each party to a doctrinal dispute usually has its own pet interpretation of the various passages concerned. But, granting that they do consider the *Bible* an authority, the difference between them and Theosophists appears to me to be this: while they are not "orthodox Christians" at all, unless they *do* admit the authority of the *Bible,* one may be a very good Theosophist indeed, *without* acknowledging the "authority" of the *Secret Doctrine,* in any way similar to that in which the orthodox acknowledge the authority of the *Bible.* "No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may write or say upon occult matters . . . and more than one mistake is likely to be found in the present work." (*S. D.* II, 640.) —*The Vahan,* July 1, 1893

STUDIES IN KARMA

"From Battle, Murder, and Sudden Death"

ALTHOUGH there is of necessity one death for every birth, the former is universally disliked, while the latter is universally regarded with approval. This seeming paradox arises from the fact that things in this age are not as they should be. Most people die prematurely and with unfinished business. Many, if not most, are consumed by inordinate desires, for which a life-span is insufficient. Above all, having lost the truth about life and death, men fear death as the "unknown."

Much as we dislike death, a special resentment is reserved for death by violence, which is definitely considered out of the natural order. This is not because of its rarity. Over the last few thousand years of history, it is probable that nearly as many human beings have met death by violence as by disease. (Or by starvation, which in all important respects is violent death.) The deaths of American youth in the war up to this year of 1945, terrible as they may seem, amount to only about half as many as were lost by accident at home in the same period. In some periods of history, death by violence was more frequent, hence more "natural" than death by disease. We may well be on the verge of such another period. At any rate, common or uncommon, death by violence is of supreme interest as being that which we most dislike for ourselves, most desire for our enemies. These are high tributes to its importance.

The importance of violent death as a problem differs vastly, depending upon whether one is or is not a Theosophist. To men of the world, the problem of violent death consists merely of the problem of avoiding it—and by physical means. To the Theosophist, the question of greater interest is what *follows* it; and all too well does he recognize that the problem of avoidance is purely moral and spiritual, not at all physical. No physical ingenuity can counteract a current of violence, once set in motion metaphysically. The ancient Greeks regarded death by lightning as an evidence of hidden sin, blackening the reputation of the deceased in consequence. Had they known more, they would have regarded *any* death by violence as an evidence of hidden sin; but they would not have spoken against the dead, because they would also have known that all were tarred with the same brush. The sin may have been, and usually is, hidden not for years but for a life or many lives.

It is true that intimate knowledge of the inner life of one who has so died will sometimes reveal a pit digged by violent and brutal thought, unknown to the world, which at last grew so deep that it caved in on the digger without other overt manifestation. But in other cases, the life and mind of the victim may have been as impeccable as can be hoped for in these days. The cause, then, has to be sought farther back.

All things have come into being through thought, will, and feeling. It is a form of thought that brings violent death, which may or may not have been manifested in physical action by the thinker. The popular attitude is irrational. The death of a criminal, or an enemy in war, is regarded as the result of guilt. The criminal regards it as the result of being caught, holding that, with better command of material forces, it need not have happened. The public adopts the same short-sighted view, in thinking that with better command of material forces an *accidental* death need not have happened. To kill a criminal, or to regard *any* death as "accidental," is to disavow all faith in the natural law of justice.

Were it not for popular faith in the justice of violent death, there would be less of it, whether accidental or intentional.

Violent death results from desire for violent death, whether for oneself or another. A sufficient accumulation of rebellion against life, of desire that we should be quit of it, results in our own death, whether by suicide or other violence. It may contribute to the deaths of others by the unseen influence exerted upon them. If it results in suicide, it also results in a dolorous sojourn in nightmare-land, and in a rebirth among the circumstances, intensified, from which we sought escape. It is also said that death by one's own hand results in one's being cut off by accident, unwilling to die, in the next incarnation.

Desire for the death of another, whether or not physically realized, results in one's undergoing all the experiences which that other would realize or has realized through his own death, for it must be learned that such desires are not to be entertained.

"Desire for the death of another" has many aspects, entailing many forms of karma. The killing of someone in self defense or defense of others; the putting to death of a criminal; killing in war which one has been taught to regard as lawful: these do not always or necessarily involve "desire for death" in the form of hate or

blood-lust. Often a matter of widely-distributed community karma is involved, and evil may be largely nullified by conviction of duty, exercise of courage, exhibition of self-sacrifice or compassion. Necessarily there are unlearned lessons and hence future karma, since if one's karma were really good, he would not find himself under the seeming necessity of inflicting death. Where hate is present, or personal gratification is felt over the death of another, the karma is of the worst, and involves the experiencing of all that is suffered by the slain in his taking off—sometimes more.

Not without reason is murder regarded as the greatest of crimes —though other crimes often occasion more physical suffering and loss. Murder and suicide involve fundamental rebellion against the whole karmic complex of which one is a part, and which he has himself created so far as he is concerned in it. These crimes, whether individual, or collective, thus arise from rebellion against the very SELF. Of the two, suicide is actually the worst. Judicial or military killing has an ameliorated individual karma because of the influence to which the man is subjected by the community. In the end, payment must be made in full, but is distributed over numberless individuals and many generations. The killing of a personal enemy is but a logical application of the principle of community killing. It will be found that the reasoning of a murderer of this kind is exactly parallel with the reasoning of a community engaged in war or capital punishment. Public war involves the spirit of private murder; if it is true that private murder involves capital punishment, it is far more true that capital punishment involves private murder.

The punishment for the rebellion against oneself that is involved in suicide or murder really begins after direct death by one's own hand, or the later death resulting from having desired the death of another.

The karma of suicide is direct and terrible, arising from the state of meditation into which one is thereby plunged. The last thought of the dying governs the states of consciousness thereafter. The last thought of a suicide is intense and dreadful, involving in its structure every unhappiness, rebellion, and hatred that gave rise to the deed. Most of us at times have fits of depression, rebellion. We are forced out of them by the necessary mechanics of life, or by the direct intervention of others, so that we are unable to develop their full potential intensity. In death there is no interruption. The man does not know he is dead; but all the horrific

thoughts that led to his death embody themselves in appropriate forms created by his own mind, and rally about his shuddering soul. In a hideous and inescapable fascination, he then plays out the whole drama of his sorry past, which the creative power of his mind embroiders and amplifies to the final capacity of an uninterrupted imagination. When that limit is reached, the mind, unable to do away with itself, has immediate recourse again to that same endless meditation with a seed. Again and again and again the doleful dream—more intense than any experience in real life—is passed in review, until at last the arrival of the period of his natural death sets him free for whatever fragmentary dreams of heaven the impulses for good of his past life may have left him. Then comes rebirth and the setting in of payment for the physical aspect of his deed and what it has done to others.

The after-death karma of those slain by other means than their own hand has in common with the suicide the fact that real death must await the natural term. Otherwise the interim fates in the different cases are as far apart as the poles. In certain instances the interim fate is fully as bad as that of the suicide. In others, it may be a sleep, slightly troubled or almost dreamless. Death by accident, war, or murder, *sometimes* involves worse karma than suicide. Men who are prematurely dead and have died full of passion, long unceasingly after the lost delights, for whose obtaining they no longer have organs. Some of those who are dead by accident desire to regain life more passionately than does the suicide. Both the suicide and the man dead of other violence are subject to astral liaisons with the living—the tendency to become connected with loosely organized human beings of the type called "mediums." Entering into such connections, they enjoy vicarious gratification from such passions as the medium may indulge in, and greatly stimulate those passions, so that in time the medium may become a monster. Few among such mediums are ever recognized as mediums, or realize it themselves. They appear as "Jack the Ripper" and the committers of other unspeakable horrors usually dealt with in legal and medical books of limited circulation.

But far worse than such channelized manifestations is the general power of these lost selves. All of us strongly affect our friends, relatives, and nation by the tenor of our daily thoughts. We swim as in a sea of thought, which we poison with evil emanations or purify with good. The power of the normal living individual in that direction is limited by constant distractions, interruptions, confusion of interests. No long or intense concentration is possible.

On the contrary, the meditation of the undead is without interruption, indescribably intense, prolonged on a certain line for years, whereas the meditation of the living endures but minutes at a time. In a time of widespread killing, its terrible pressure forces its way into every weak and passive mind, with its pestilence of lust, hatred, and fear. But more than that, it affects also the good and pure. These, even though having the stamina necessary to maintain their own moral balance, find their way clouded, decisions difficult, issues confused, their arms weighted down with uncertainty, their minds unable to see clearly how to help the community at the moment when it is in most terrible need.

Those—the great majority—who are too positive or pure for direct obsession, but too ignorant or selfish to stem the psychic tide, tend to be subtly brutalized, their perceptions of right and wrong dimmed, their passions heightened and intelligence muddied, so that all standards gradually fall lower. Individuals take their cue from the community and, unless learned in self-discipline and the hidden facts of life, unknowingly follow the subtle community degeneration. In time, memory of a better past is lost. Then comes the final sorting—the Day of Judgment of that cycle.

Thus, no possible evil could arise from letting a wicked man live, that could compare with the evil consequences of slaying him. When this lesson is learned, not a few "necessities" will cease.

There has to be final clearance of the Karma of killing. Since the killing of man by man nearly always creates more karma than it expends, the final balancing of the books of a cycle is by cataclysm, famine, epidemic, or other causes of a nature presenting no personality upon which to pin hatred.

Such clearances occur frequently on a minor scale. Whenever a civilization *en masse* shall awake to the evil of slaying and thoughts of slaying, there will be an end to its war with nature. Meantime, in the case of a good man, death by accident may often be an individual Karmic clearance; so also in the case of a soldier fighting without hate.

Karmic Unity

W.Q.J.—The indissoluble unity of the race demands that we should consider every man's troubles as partly due to ourselves, because we have been always units in the race and helped to make the conditions which cause suffering.

—*The Theosophical Forum*, November, 1892

THERE was no hesitation in Carl's reply when Gail asked whether or not he would be joining the discussion group and working with them in the coming year.

"Sure," he said, enthusiastically. "I want to." Though Carl had come to some of their meetings in the previous season, Gail was rather taken aback by his ready acceptance, for he was a college freshman now, and she well knew how little time his studies would leave him.

"But," she protested, at the risk of discouraging a would-be worker, "will you be able to find the time?"

"Oh, I've evolved a system for getting through school with respectable grades and a minimum of work," Carl replied, with a naïve touch of pride. "Just a case of clever 'sliding,' and using the right psychology with the teachers." About to volunteer more details, he caught a look in Gail's eye that made him pause, and said, instead, "I assure you that my system is most scientific—or don't you approve of beating the game?"

"The only question in my mind is whether you *can* beat the game." Gail, never one to intrude a preachment, spoke in an off-hand manner. But Carl would not be put off, and demanded to know what she meant.

"Well, I'm not going to prate about Karma," Gail began. "You know as well as I how that works. But there is another point to be considered in this matter of getting by with as little work as is possible. And I speak more or less from practical experience," she added, her eyes twinkling. "I thought that I could play that game, too, and come out on top in the end. In a way, I did—at the end of my college course, but that wasn't the real end. That hasn't come even yet—and I'm discovering that the 'going' gets harder *after* college, not *in* it."

"What do you mean?" Carl asked, after a minute. "I don't observe any educational lacks in your mental physique, if I may say so."

"Well, it all comes down to a point of discipline, it seems to me," said Gail. "You see, in grammar school, the teachers exert a great compulsive authority, which diminishes in high school and is almost non-existent in college. By the time collegiate age is reached, the student is supposed to be more or less able and willing

to take the discipline into his own hands. That's a point we often overlook as we go through school. It is considered somewhat clever to be able to 'get by' in college, although with supervision greatly relaxed, not much ingenuity is required to shirk work and skimp on study. So, in spite of the opinion of the 'clever' set, the steady, conscientious, even if not too quick, scholar gets the best education from college."

"Something like the tortoise and the hare, I guess," mused Carl. "One lacks speed, but has tenacity and concentration; the other is speedy, but unstable."

"The latter's all right, except he's just a little 'hare-brained'," Gail punned, though with a sober look in her eyes.

"But still, it seems to me that they both reach the same goal," persisted Carl. "The 'hare' makes up in brains what he lacks in application, and I think he can always make at least as good a show as the 'tortoise,' no matter how much more solidly grounded the other may be."

"That's not what I meant as an objection to the 'I'll get by' school of thought," Gail countered. "There's still the matter of self-discipline, of training in logical and clear thinking, the habit of concentrated study, in all of which the superficial student is woefully lacking. Few people are *born* with the habit of control and restraint already strong in them. Proper schooling in early years builds up a capital, so to say, of self-discipline, which is invaluable later on."

"—Which is to say that you think I'm drawing on my reserve?"

"Well, aren't you?" answered Gail. "Isn't it the old tale of the leak in the dike? The power of a well-directed will may be dissipated, and sincere efforts rendered inconclusive by the habit of past neglect."

"Well, I'll have to be on the watch for indications of that," said Carl, with a grin. Then, more seriously, "I remember that passage in the *Ocean* where Mr. Judge mentions the predominance of the preserver-lives in a younger body and then the gradually-gained control of the destroyers. Could be that the decline in energy and will follows the same pattern, unless strong habits are formed in time to bolster up the failing bulwark."

"Seems logical to me," Gail agreed, "—quite simple and logical, all of it—but so few stop to think it out beforehand. Then, when realization comes, there is hardly time to arrest the decline. We

have a tendency to shirk unpleasant things, averting our gaze as we pass hurriedly by, and think that we have avoided them forever. But at the midpoint, when we begin to retrace our steps, so to say, we constantly trip over the same duties we tried to ignore before. We find that, with the lapse of time, they have grown into major problems, either very difficult, or impossible to solve."

"College is beginning to assume a frightening aspect in the metaphysical realm," observed Carl, wickedly, though impressed in spite of himself.

"That's what often happens when we find that even common, every-day things *have* a metaphysical aspect," Gail pointed out with a smile. "We are a trifle disconcerted when we first view a familiar landmark from a higher level. It discovers to us a whole new relation between that object and its surroundings. We can do the same thing, of course, with any set of conditions.

"For instance, when issues are confused and aims ill defined, one may be forced into what he considers an unworthy position. He cannot do what he wishes, and so—does nothing. He is, in reality, giving up under the pressure of circumstances, seeing himself as victim, rather than master, of those circumstances. And because of that, he *becomes* a victim, for it seems to me that when a man refuses to exercise all the power within him in the pursuit of *some* goal—it matters little what, in this case—he ceases to be the master of his fate. This does not happen necessarily when he is cut off from following his chosen interest, but when he refuses to substitute another activity for the one denied him."

"I can see that that must have a great effect on one's moral nature," agreed Carl. "A man cannot refuse to use his faculties without abusing them in the process."

"And yet we may have convinced ourselves that we are doing it for a principle," Gail continued. "To put it in another way, we may place all our attention on preserving personal integrity, by not 'cooperating with an evil inevitable,' instead of seeking *constructive* work for the greater aid of our fellows."

"Seems to be a form of the 'I'll get by' philosophy, at that," said Carl, thoughtfully. "You might say that it's preserving personal integrity at the expense of real individual integrity—using 'personal' and 'individual' in the Theosophical sense. Does that express your idea?"

"Yes." Gail was relieved that he had caught her intent. "In some cases, one's integrity, both personal and individual, is threatened—that is, his pride, well-being, and comfort, as well as his common rights as a man. The action taken on principle under such circumstances is sometimes dictated by the 'smaller' principle—that of personal integrity, instead of the greater, constructive principle of *individual* integrity." She was silent for a moment, then continued. "That last is something not easily defined or proven. It is individual integrity which makes a man able to live in complete honesty with himself. The attitude and the motive are concerned more than the action itself, which is the sphere of the personal integrity."

"I think I see what you mean." Carl spoke slowly." "—Though it required an effort," he added, jokingly. "I'm glad we had this talk. It's cleared up several things which have been worrying me, though I didn't like to admit it. But I still think I can manage both college and our study. So I'll be with you."

Gleanings From W.Q.J.

It is unwise to consider phenomena or try to understand them, until one has thoroughly grasped the philosophy of nature and man found in Theosophy.

Phenomena are wholly illusionary, and if considered lead away from the reality of life and truth.

The accounts of other incarnations are not useful nor reliable; they will do no good in the end, but may lead to vanity and gloom; therefore, they are to be avoided. I never knew a case yet where such were followed or relied on that had not bad consequences. And the only Adepts I ever knew refuse to tell of one's past life: it is a rule of occultism that relations of past lives shall not be indulged in—similar to the rule against relating your progress in the higher life *in this life*. A study of spiritual philosophy as found in the *Bhagavad Gita* will shed light on all possible events, which are mere motions and unreal apparitions, hiding the truth from our perception.

—*The English Theosophist*, October, 1898

STUDIES IN THE "GLOSSARY"

V

RESPECTING the nature of man, the Science of Anthropology embraces among other things:—*Physiology,* or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals and plants; also, and especially, *Psychology* or the great, and in our days, too much neglected science of the soul, both as an entity distinct from the spirit, and in relation to the spirit and the body. In modern science, psychology deals only or principally with conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. *But when the true teaching is known it will be seen that the care of the soul, which is the Self, is a vital matter requiring attention every day, and not to be deferred without grievous injury resulting to the whole man, both soul and body.*

The Christian teaching is that man is composed of body, soul, and spirit. This is the threefold constitution of man, believed by the theologians but kept in the background because its examination might result in the readoption of views once orthodox but now heretical. Everywhere antiquity shows an unbounded reverence for the Triad and Triangle. The triangle was sacred and used as a religious sign in the far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is pregnant with occult meaning. The Chinese had their most ancient *Triad* Society. The old Babylonians had their three stages of initiation into the priesthood (which was then esoteric knowledge); the Jews, the Kabbalists and mystics borrowed them from the Chaldees, and the Christian Church from the Jews.

The doctrine of the three bodies or forms of the Esoteric Philosophy (Nirmanakaya, Sambhogakaya and Dharmakaya), explains the mystery of every triad or trinity. It is a most abstruse teaching which, however, once understood, is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found in the human Entity in its triple division into spirit, soul, and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual Principle, Supernal Beings—its direct rays—and Humanity. The origin of this is found in the teachings of the pre-historic Wisdom Religion.

NOTE.—This study is correlated with Chapter IV of the *Ocean of Theosophy.*

The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism (1) Adi-Buddha (or Primordial Universal Wisdom); (2) the Dhyani-Buddhas (or Bodhisattvas); (3) the Manushi (Human) Buddhas. In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brahmanical *Trimurti,* and also the three-fold body of Shiva, in Shaivism, have both been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of the triple body—or the vestures of Nirmanakaya, Sambhogakaya and Dharmakaya, the grandest of the doctrines of Esoteric Philosophy—accepted in a more or less disfigured form by every religious sect.

This threefold scheme of the nature of man contains, in fact, the Theosophical teaching of his sevenfold constitution, because the four other divisions missing from the category can be found in the powers and functions of body and soul. Fire, for example, was regarded by the Fire-Philosophers of the Middle Ages as a triple principle; esoterically, a septenary, as are all the rest of the Elements. As man is composed of Spirit, Soul, and Body, *plus* a fourfold aspect: so is Fire. Fire contains, the Rosicrucians said, (1) a visible flame (Body); (2) an invisible, astral fire (Soul); and (3) Spirit. The four aspects are heat (life), light (mind), electricity (Kamic, or molecular powers) and the Synthetic Essence, *beyond Spirit,* or the radical cause of its existence and manifestation. Fire was the symbol of Deity. It was the source, not only of material atoms, but the container of the spiritual and psychic Forces energizing them. For the Hermetist or Rosicrucian, when a flame is extinct on the objective plane it has only passed from the seen world unto the unseen, from the knowable into the unknowable.

The Pythagoreans called the number seven the vehicle of life, for to them it represented the "Septenary" Man. "They explained it by saying, that the human body consisted of four principal elements (principles), and that the soul is triple (the higher triad)." (See *Isis Unveiled,* II, 418.) It has been often remarked that in the earlier works of the Theosophists no septenary division of man was mentioned. The above quotation is sufficient warrant that, although with every caution, the subject was more than once approached, and is not a new-fangled theory or invention.

Every nation had its exoteric and esoteric religion, the one for the masses, the other for the learned and elect. The ancient Latin races divided man (in esoteric teachings) into seven principles, as did every old system, and as Theosophists do now. *No claim is made that these principles were hitherto unknown, for they were all understood in various ways not only by the Hindus but by many Europeans.*

According to Vedantin philosophy, there are five Koshas or "principles" in man, although *a learned Hindu, Subba Row, now deceased, asserted that they knew of a sevenfold classification, but that it had not been and would not be given out.* The *five* sheaths accepted by the Vedantins are: *Annamaya Kosha,* the same as *Sthula Sharira* or the physical body; *Pranamaya Kosha,* the vehicle of *Prana,* life, or the *Linga Sharira; Manomaya Kosha,* containing both the higher and lower Manas and Kama; *Vijnanamaya Kosha* (the sheath of intellect), which corresponds to the faculties of the Higher Manas, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity; and, fifth, *Anandamaya Kosha,* called "the illusive Sheath of Bliss." This last is the mayavic or illusory form, the appearance of that which is *formless.* Coming next to Atma, *Anandamaya Kosha* is identical with our Atma-Buddhi or the Spiritual Soul, and is therefore the vehicle of the universal Spirit.

Western Kabbalists, we are told, divide men into three Principles only—namely, *Nephesh, Ruach* and *Neshamah.* But in truth, this division is as loose and as mere an abbreviation as our "Body, Soul, Spirit." For in the *Qabbalah* of Myer (*Zohar*) it is stated that *Neshamah* or Spirit has three divisions, "the highest being *Ye'hee-dah* (*Atma*), the middle, *Hay-yah* (Buddhi), and the last and third, the *Neshamah,* properly speaking (Manas)." Then comes *Mahshabah,* Thought (the lower Manas, or conscious Personality), in which the higher then manifest themselves, thus making *four;* this is followed by *Tzelem,* Phantom of the Image (*Kamarupa,* in life the Kamic element); *D'yooq-nah,* Shadow of the image (*Linga Sharira,* the Double); and *Zurath,* Prototype, which is Life—SEVEN in all, even without the *D'mooth,* Likeness or Similitude, which is called a lower manifestation, and is in reality the *Guf,* or Body. Theosophists who know the transposition made of Atma and the part taken by the *auric* prototype, will easily find which are the *real seven,* and assure themselves that between the division of Principles of the Eastern Occultists and that of the real Eastern Kabbalists there is no difference. Do not let us forget

that neither the one nor the other are prepared to give out the real and *final* classification in their public writings.

The lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called Atma-Buddhi-Manas in Sanskrit, difficult terms to render in English. Says Simon ben Jochai, "There are Two in conjunction with One; hence they are Three, and if they are Three, then they are One." The *Tanga-Tango* of the ancient Peruvians is an idol used to symbolize the *Triune* or the Trinity, "One in three, and three in One," and existed before our era. *This threefold collection is the real man; and beyond doubt the doctrine is the origin of the theological one of the trinity of Father, Son, and Holy Ghost.* Athanasius, the Church Father who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three "persons." All the triads of the Gentiles were composed of the Father, Mother, and the Son. By making it "Father, Son, and Holy Ghost," he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his "mother" in every Gnostic Gospel.

Let us recapitulate before going into details. Theosophy and Occultism make a distinction between the immortal and divine Ego (the Individuality), and the mortal human Ego which perishes. In Occultism, man is called a *solar-lunar* being, solar in his higher triad, and lunar in his quaternary. As the Sun imparts his light to the Moon, so the human *triad* sheds its divine light on the mortal shell of sinful man. Life celestial quickens life terrestrial. The "personality" (personal Ego) survives the dead body only for a time in the Kama Loka; the Individuality prevails forever, for it is the *real man who is deathless, persistent, immortal.*

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Anthropology; Three Degrees; Solomon's Seal; Trikaya; Fire-Philosopher; Vehicle of Life; Three Degrees; Umbra; Annamaya Kosha; Pranamaya Kosha; Sukshmopadhi; Manomaya Kosha; Vijnanam; Nidana; Anandamaya Kosha; Causal Body; Hay-yah; Three Degrees; Tanga-Tango; Trinity; Chandra-vansa; Individuality.

ARGUMENTS ON REINCARNATION

VI: Reincarnation or Revelation?

THE active opponents of reincarnation divide into two classes: materialists who deny the existence of a surviving principle at all, and religionists for whom it is contrary to their tenets. With the latter we do not choose to debate; these arguments are based on ascertainable facts and upon logic, while religion is based primarily on faith, which is not a debatable matter to those who have it. We leave to them and their various sects the solution to their own satisfaction of the numerous puzzles to which they are heir.

But we say to the skeptic that there is a world of difference between regarding an answer as "not proven," and definitely denying its possibility—especially without hearing all that the other side has to say. The dogmatic denial is merely religious fanaticism in reverse. In view of the evidence heretofore given, the skeptic can legitimately hold that the case for a "soul" may not be "proven" as far as he is concerned; but one who denies the *possibility* is merely exhibiting blind *unbelief*. If, then, "soul" is to be admitted as a possibility in nature, the reincarnation theory is thrown wide open so far as the logician is concerned. He cannot accept creation of a sudden out of nothing; and if not this, then "soul" must have come about in the same way that everything else in the Universe has come about—by evolution of some kind.

Anything which exhibits characteristics of whatever sort in the present moment, must necessarily have acquired them in a previous state. Nothing can be clearer than that. Nor can that which is now able to operate an organism have acquired the power to operate it in anything but a graded series of other organisms. Anything else violates the whole law of evolution.

Also, as the powers of mind are infinitely more complex than the powers of body, the anatomy of mind—or "soul"—must be correspondingly more complex, and the various forms of power which it possesses must have all come about by evolution along varied lines. The points thus far established are:

(*a*) In the light of present knowledge, there is unlimited room for the postulate of an invisible operative power behind the physical body.

(*b*) There are strong indications that such power exists.

(*c*) There are no indications that it does not exist.

(*d*) Since it influences matter, it has some of the qualities of substance.

(*e*) If it exists, it must have acquired its functions through evolution.

(*f*) Each different function must have been acquired through appropriate exercise.

(*g*) The power postulated must have a definite organism.

(*h*) The power to operate a physical organism necessarily had to be acquired in other such organisms—logically graded from the simplest to the most complex. Matter suddenly leaping from stone to man, and forming at once the brain of an Einstein, is an absurdity, a miracle. Substance which has once been matter, working its way slowly from stone to man, and acquiring intelligence on the way, is strictly logical and in accordance with everything we know of nature. Who once admits the possibility, therefore, of "soul"—an invisible operative power—is also admitting the possibility of its assuming connection with substance and matter in successive bodies—or reincarnation. He can escape from it only on one religious hypothesis or other; such hypotheses we are not debating, as our only important opponents in this argument are not religious.

As a matter of fact, many perfectly competent scientists—one book gives the expressions of fourteen of them on the subject—admit religious convictions of one kind or another; a design and intelligence in nature.

Those who are fond of stigmatizing reincarnation as a superstitious relic of the childhood of the race must, to be logical, place all religion under the same heading, because all religion depends upon a surviving principle in man. But if we, with the majority of respectable mankind, are to admit truth in religion, and if with science we also admit truth in evolution, the sum of the two spells reincarnation as absolutely as two plus two make four.

If soul exists, and if all things come about by evolution, then it is unavoidably the fact that the qualities of soul had to come about also by gradual development. And there is no field for such evolution except that afforded by reincarnation, a progress from simple to complex experiences in organisms also running from the simple to the complex. *It is impossible to accept both religion and science without accepting reincarnation.* But it is possible for one to stop thinking before he is forced to that conclusion, and that is what most people do. Only reincarnationists can profit fully by the underlying truths of both science and religion; others have to reject one or the other, or keep them in separate mental compartments.

SOME KARMIC FACTORS IN PSYCHISM

IT is an opportune moment, with the mid-century psychical wave upon us, to consider briefly some of the collective and individual elements in the problem. The uniform action of karmic law, at whatever level we may study its operation, is but the expression, in the manifested worlds, of the One Absolute Principle which is the root of Nature, visible and invisible. For purposes of study, however, there is value in isolating, where possible, some of the tendencies of karma in relation to particular aspects of human consciousness.

Collectively, what are likely to be the peculiar features of twentieth-century psychism which will come under the scrutiny of the recurring Theosophical Movement of the last quarter of the century, in the light of the larger knowledge then available? If the emergent psychism may be viewed as a re-birth of nineteenth-century spiritualism, what *skandhas* will probably unite at its appearance and constitute the personality of its new manifestation? Will ancient controversies arise in new form from the impact of the psychical wave upon the wider reach of the efforts of the Great Teachers to enlighten the Western mind? Or will a new attitude of impersonal inquiry negate the taking of offence at the exposition of universal truths? What are the dangers which will probably attend the arousal of mental phenomena of a new type, and the already existing prelusive symptoms of hypnotic receptivity on the part of the race mind? In all this functioning of the collective conscious and unconscious, the individual will have his part to play, even though he be unaware or contemptuous of the forces called into activity by the *Zeitgeist* of the era. Have any lessons been learnt that will enable us individually to steer our course through perilous reefs to deeper knowledge and wider experience of our own responsibilities?

These are questions that are present in the mind of the theosophical student today. He will work out his answers in accordance with his intuitive and tried perception of H. P. Blavatsky's and William Q. Judge's teachings. Here a short survey of some of the principles involved is alone permissible.

At the outset, let us be clear on one point. The psychical phenomena are appearing in our midst, just as the spiritualistic manifestations were observable for theosophical study prior to the seventies and eighties of last century. More collectivized in their

action, it may be, and carrying a more scientific aroma, but equally important in their bearing upon the higher possibilities of human evolution. In the introductory chapter of *The Secret Doctrine,* H. P. Blavatsky referred to the "spirit of the dark demon of bigotry and intolerance" which "perverted systematically" the intellectual achievements of the pre-Christian age. That same spirit is alive today, with a somewhat different objective. It seeks now the perversion of the mass mind in the interests of racial and social ideologies through the media of press, film, and radio, and all the arts of demagogy. To this end, all the psychical glamour associated with what is called "personal magnetism" is used to influence the emotional nature, sweeping millions of human beings into a "Nirvana" of individual irresponsibility, where scapegoat and savior relieve them of their integrity.

Gustav Le Bon, in the preface to his illuminating study of *The Crowd* (English trans. 1896), wrote:

> The substitution of the unconscious action of crowds for the conscious activity of individuals is one of the principal characteristics of the present age.

His words were prophetic, and, since he wrote, we have seen two major eruptions in Europe and Asia, each preceded and followed by ideological warfare. Only a negative attitude on the part of millions of listeners and readers all over the world has made it possible for this collective hypnosis to succeed. We are reminded of another observation by Gustav Le Bon:

> So far as the majority of their acts are considered, crowds display a singularly inferior mentality; yet there are other acts in which they appear to be guided by those mysterious forces which the ancients denominated destiny, nature, or providence, which we call the voices of the dead, and whose power it is impossible to overlook, although we ignore their essence.

We may well ask—are there any karmic links between this prostitution of the public mind and emotions, and the ebullition of mediumship that characterized last century's psychical movement? Do we see a reincarnation of that cycle of phenomena in another and more sinister form? What are the passive elements in this development, menacing as they do the self-induced and self-devised endeavors of the individual on his path of fulfillment?

In *The Theosophist* for October, 1879, H. P. Blavatsky pointed out that "Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology." Here was the clue to the understanding of nineteenth-century spiritualistic

phenomena. It was ignored by the vast majority of spiritualists, although Alfred Russel Wallace called attention to *Isis Unveiled,* that encyclopedia of Eastern and Western psychology, thus:

> I am amazed at the vast amount of erudition displayed in the chapters and the great interest of the topics on which they treat—your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of great value in the inquiry which is now being so earnestly carried on.[1]

As always in occult and psychical studies, warnings and hints were given. Little heed was paid to them, and the karmic consequences followed in the corruption of the mass-mind, the growth of materialistic phenomenalism and superstition, the ruin of men and women by their indiscriminate enticement into mediumship, and the ultimate "dead-end" of the spiritualist movement in an orgy of messages and manifestations. Even the problem of the identity of communicating "spirits" is still unresolved. A further thought that should be considered in this historical retrospect is one often mentioned by H. P. Blavatsky, namely, that the non-discrimination shown by the Fathers of the Christian Church with regard to the hosts of invisible beings asserted itself—

> in the Karma of the many millions of Spiritualists brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.[2]

A variant of this Karma is to be seen in the sectarian tendency amongst spiritualists, arising out of special "revelations" from *post mortem* or angelic entities, which are noticeable, also, in divigations from the original theosophical teachings. It is but a step from mediumistic communications of a revelatory nature to the divinity associated with the *Führer* principle in national politics.

In certain branches of Medicine, the spiritualistic séance has become "civilized" into the present-day hypnotic and psychological probing of the individual and collective unconsciousness, with its wide gamut of evil effects in this and other lives. In world affairs there is observable the same tendency to passivity and suggestibility, to be impressed by words and images evoked (more often than not) by a "religious sentiment," disguised though that senti-

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[1] *Religio-Philosophical Journal,* Chicago, March 16, 1878.

[2] " 'Spirits' of Various Kinds," *Lucifer,* June, 1896 (reprinted in THEOSOPHY V, 483).

ment may be by a scientific, or even a commercial, nomenclature. To take one instance, the collective hallucinations so frequently seen to result from the exercise of oratorical gifts are deemed worthy of study by psychiatrists. Gustav Le Bon detailed the process in these words: "To exaggerate, to affirm, to resort to repetitions, and never to attempt to prove anything by reasoning, are methods of argument well known to speakers at public meetings." And also (it may be added) to advertisers and crooners!

Emotional contagion is a phenomenon of a hypnotic order, and its pernicious effects reach beyond a religious or medical experimentation upon the individual into larger fields of activity that may impede the realization of Universal Brotherhood. Nowhere, perhaps, is the relationship between the declared Third and First Objects of the Theosophical Movement more clearly seen than in the significance to be attached to the psychical manifestations of the distinctions of race, creed, sex, caste and color. In this connection, the hypnotic effect of a general belief of a purely emotional nature may be contemplated in some words of that eminent historian, Lord Acton, who, speaking of one conception only, that of Liberty, remarked that it "is an idea of which there are 200 definitions, and this wealth of interpretation has caused more bloodshed than anything else, except theology."

Two world wars in the twentieth century have reinforced the truth of these words. The "science of Comparative Psychology," for which H. P. Blavatsky pleaded in 1879, had it been established and developed in the intervening years, might have had the most beneficial effects upon the approach to, and treatment of, ideological differences, viewed as aspects of man's psychical activities.

It may be said, then, that we are witnessing in many directions the karmic consequences of the mid-nineteenth-century outburst of spiritualistic phenomena and their correlations, and the public failure to heed the teachings of an older student of these "mysteries of the soul." So far as modern psychological practice is concerned, it is too often itself a contributory factor in that disintegration of human personality which it presumes to remedy. Here, too, is the Karma of disregard of one of the central doctrines of Theosophy —the dual nature of *manas*. Viewing the field of Psychism in this way, student-theosophists should need no stimulus in their wholehearted endeavors to rescue the archaic truths from unmerited oblivion, and, observing the moving life around them, to set those truths as a beacon on a hill for all mankind to see.

ON THE LOOKOUT

Materialism—Theory and Practice

There are two sorts of Materialism—materialism as a "philosophical" position, and materialism as the moral tone of conduct in life. One of the puzzles of human nature is the fact that often there seems to be little or no connection between the two. Philosophical materialists are frequently austere in personal habits, pursuing essentially altruistic careers, while persons ostensibly "idealistic" or "religious" may betray common attitudes which convict them of the practice of materialism, if not its theory. The explanation of such contradictions lies with the teaching of the *Skandhas* and the laws of habit formation. Individuals may or may not, in a single life, consistently apply the logical implications of their avowed beliefs. In fact, the study of Theosophy has for its central purpose the closing of this abyss between profession and practice, through the investigation of a teaching about the nature of man which is more than merely academic "subject-matter."

But while such contradictions may prevail in the lives of individual men, the broad trends of intellectual and moral history can be directly traced to the dominant ideas of the time. Thus it is true that the Personal-God idea has certain large-scale effects on the culture which maintains it; that it is not possible to absorb physiology from mechanists convinced that the soul is a medieval superstition without having one's conduct changed for the worse by such dogmas; and that the general moral tone of a civilization is the result of the doctrines accepted and taught by its leaders.

Materialist's Credo

Occasionally, there appears in print what may be called a "type" of views which are widely held and seriously influential in shaping the decisions of presumably educated people. In the *Scientific Monthly* for July, for example, is a letter from a naval officer to his father, in which the philosophical materialism characteristic of thousands of young men of this generation is briefly and emphatically stated. The writer begins by minimizing philosophy—Western speculation, which can stand some criticism—and adopts what he believes to be "the scientific method" as his criterion of truth. The stages of argument presented are the familiar steps in all justifications of materialism. What is interesting about this statement is the cocky assurance with which all other conclusions are brushed aside as unworthy of consideration.

David Hume is presented as the beau ideal of all modern materialism. As the naval officer puts it:

> Locke made the initial observation that we can know the external world only by our senses; the Bishop [Berkeley] shrewdly pointed out that, since these senses are fallible, we cannot really be sure that the external world exists at all; and then Hume proceeded to hang the Bishop by his own cravat by failing to find any ground for the existence of the Almighty. It seems to me that no philosopher since has ever been able to find his way out of this impasse.

Mind Cannot "Reason"!

Blithely ignoring dozens of philosophical schools which reject both materialism *and* "the Almighty," this advocate of materialism moves to further conquests:

> Not just the senses, but the human mind itself has been shown to be very, very fallible. . . . Psychology and physiology show the mind to be nothing but the manifestation of the working of the brain, much as the moving picture on the screen is manifestation of the working of the picture machine, and in no way independent of it; . . . On top of all this, Freud, one of the truly great contributors of all time, showed that this mind can be shown by scientific observation *not* to be under the voluntary control of its possessor at all times; its thoughts can only be developed in those patterns determined for it by its hereditary capacity to think as developed and altered by past experience and present bodily well being. The synthesis of all this is this: the human mind is not a reasoning mechanism at all, but the manifestation of a brain which is geared to produce THAT ANSWER WHICH IS MOST COMFORTABLE TO ITS OWNER, AND TO MAKE HIM BELIEVE THAT THE ANSWER IS THE TRUTH.

"Scientists Are Human," Too

There is more, but why continue? The issue of the argument is that its author embraces scientific method as the only escape from useless speculation. Introspection, as a possible source of knowledge, he compares with "the impression of so many cows, contemplating their own bovinity," and Kant's efforts through "pure reason" to know the truth are condemned as futile; moreover, Kant, we are told, "was a very neurotic individual."

Now the obvious criticism of this statement of materialism is that the scientific method is itself dependent on reason, and on the moral quality of impartiality in research. As David Lindsay Watson made clear, *scientists are human,* and his book of this title

ought to be regularly read and re-read by all those who are exposed to the brand of academic materialism offered in this letter.

The really serious defect of the statement, however, is the freedom it gives to materialists to be entirely capricious in what they admit as "truth" and what they reject as the meaningless effects of reflexes or simply "comforting" ideas. Further, the man who adopts this theory of the body and mind of man is, more than anyone else, the victim of his own doctrine, for in denying to the mind the capacity for impartial reflection, he can never, except in an unguarded moment, awake within himself the faculty of intuitive perception which is the only escape from the inexorable circle of "conditionings." He has closed himself in by making absolute the limitations which theosophists term the Karma of body, mind and circumstances, time and place. For him, the Ego, free will, and impartial judgment simply do not exist.

INSTITUTIONAL IGNORANCE

There is not the slightest hint of humility in these materialistic dogmas; no suggestion that the modern world may possibly be on the wrong track, and its teachers mistaken on a number of fundamental counts. Intellectual arrogance is indeed the characteristic of our age, even in this time of destruction, and no further explanation is needed to account for H. P. Blavatsky's neglect, with one or two exceptions, of the great universities of Europe and America. So far as the life of the soul is concerned, the modern schools represent the institutionalized ignorance of our time, and no amount of persuasion can open the typical academic mind to the idea of occult laws and forces. The work of the Theosophical Movement is rather a direct effort to reach the minds of the common men of the world, whose perceptions have not been regimented by the strict disciplines of modern materialism.

Meanwhile, there is some advantage in understanding and being able to recognize the lines of thought which dominate modern materialism, for they are constantly exerting a subtle and all-pervasive influence on the mind of the race, through ideas such as this letter in the *Scientific Monthly* reveals. In many cases, the weakness of the conventional materialistic view has not been suspected by those who accept it as "scientific," as something handed down from high authority, and a clear analysis of the position, in contrast with the spiritual conception of man, may be the means of releasing a soul from intellectual bonds which lie but loosely upon the mind.

Mozart in Our Time?

In "Little 'Miss Mozart'," written for the *American Weekly* (July 29), Fannie Hurst asks the reader to

> Imagine the singing spirit of little Wolfgang Mozart, born 200 years ago, finding its way across time to small, 20th century Elizabeth Powell.
>
> Visualize this blond child, her feet barely reaching the pedals, playing the deathless music composed by the boy born in Salzburg in 1756, her face illuminated by her spiritual throwback to his moods, ecstacies and inner rhythms. . . .
>
> What transference of spirit have we here. . . ? What transmigration may have taken place. . . ?

"Probably none," Miss Hurst answers, passing on to describe the eleven-year-old London girl who composed an Arabesque at seven (Mozart composed concertos at the same age), and who, four years later, appeared as solo pianist in "the solemn ranks of the London Symphony Orchestra" (Mozart at 11 played before the King of England). What the two children have "indubitably in common," writes Miss Hurst, "besides the resemblance of feature, is the mysterious alchemy of the child prodigy. What are the mysterious sources that produce genius in children?" Whence comes her gift? is the question. "Whence come all prodigies?" Miss Hurst exclaims.

A "transmigration" may have taken place in this instance, as is diffidently suggested above, although it would be difficult to establish much more than the *possibility* of such a reincarnation, save one had the power to perceive the spiritual heredity of the Ego now incarnated as "Elizabeth Powell." The "mysterious sources" of genius, however, cannot be traced except with the doctrine of reincarnation, and the occasional appearance of child prodigies remains what might be called a dramatic, *natural* means for drawing attention to the great truth of soul immortality. (For other discussions and examples of genius, see Theosophy I, 31; XXI, 258; XXIX, 333; and XXXII, 237.)

Ether-Worship

Philip Wylie titled his column in the New York *Post* for June 25th "Another Phase of Ether-Worship." He relates the problem of a mother who intends taking her four children to camp for the summer. As the camp is without electricity, and she has been unable to purchase a battery radio set, the family is obliged to spend the summer cut off from the world—except for daily papers, the mail,

telephones and the like. She thought they would get along somehow, but her children failed to share this "illusion":

> "What," they asked frenziedly, "will we do up there?"
>
> "Sometimes," she replied, "we will just do nothing. Study nature. Take sunbaths. Pick flowers."
>
> "But how can you do nothing," they inquired, "unless you have a radio? How can you read a book without it?"
>
> The mother is embarking on her vacation without a radio. And her children are going along in the spirit of being sent to prison. "They listen to the radio," she says, "all the time. When they're studying. When they go to sleep, if they forget to shut it off. But I have made up my mind. We will spend the summer without it, even if we have nervous breakdowns." . . .
>
> "My children and everybody's children," this mother continues, "have gone into a sort of radio dream. Even when no radio is playing they sit around wearing that listener glaze and you have to yell at them five or six times, or maybe push them, before they notice where they are."

Of course, it is obvious that no parent needs to allow such a habit—and problem—to develop, and it is encouraging to learn that one parent, at least, has awakened to the danger, even at this late stage.

Radio Versus Humanity

"Nobody knows, of course, what all this ether-worship means," Mr. Wylie continues:

> Certain pewee Ph. D.'s have studied various radio programs aimed at children (like tommy guns) and stated that said programs either do or do not cause . . . nightmares and the like. But none possesses the simple audacity to question the relationship of young people to radio itself, and vice versa. . . .
>
> Since it is apparently possible to study school lessons and listen to the radio simultaneously, it follows that the lady is right: the conscious mind must consider the textbook while the subconscious is soaked up by the lush voice of the omnijerk. Possibly this fact induces schizophrenia, or split personality.
>
> To radio addicts now in their twenties, the gadget brought Hitler and war—but they continue to dote upon it, uncritically. Will they, in years to come, find themselves compelled to listen to dance bands and quiz programs while they run locomotives, design bridges and perform surgical operations? In that case, who will be delegated to do for them that kind of thinking which cannot possibly be conducted while a radio breathes soap?

> I mean, Lincoln wasn't tuned in on a network when he wrote the Gettysburg Address, and there was no battery set in the boat that took Washington across the Delaware. Or is it already too late to wonder about such things?

Is It Too Late?

The misuse and abuse of the radio as a means of communication are often regretfully assessed by those concerned with the education of the American public—in school and out of school. (Cf. Lookout, July, 1940.) Mr. Wylie's term "Ether-worship" is appropriate, for to the student of Theosophy it immediately calls to mind that mass hypnotizing agent, the astral light, which is defined by Robert Crosbie as

> that phase of the whole astral plane which is in direct connection with our earth. There are many different strata of astral substance, and that stratum surrounding the earth is permeated by all the emanations, psychic and physical, which rise from the earth: it also reflects and affects all people on the earth.

Sound and hearing are related in *The Secret Doctrine* to Ether, and sound has a special relation to all layers of the Akasa, of which the Astral Light is the lowest densification. The effect of radio even upon those who do not tune in must be tremendous when we consider that not only are the sound waves sent out from the broadcasting station to all parts of the world, but each radio set re-broadcasts the sound. One program with ten thousand listeners is thus reinforced ten thousand times, and this as regards only the physical plane. Add the fact that the listening mind and the awakened Kamic nature are powerful broadcasters on their own plane, and we have some conception of the terrific psychic avalanche which the individual human mind must withstand from this one source alone. Is it too late to "wonder about such things"?

Warning on Sulfa Drugs

Sulfanilamide and sulfa tablets for self-administration will no longer be issued to Army men:

> The change marks the end of a great experiment, which was good to a certain extent, but which developed disadvantages, and which was finally outweighed by the many other life-saving treatments of wounded which the war perfected. After three years of study in the combat zones and in hospitals in the United States, it was concluded that no presently known drug can sterilize an infected war wound. This conclusion includes penicillin, too. (Hollywood *Citizen-News*, Aug. 9.)

Civilians were cautioned against self-administration of the drugs by Dr. Alison H. Price, medical scientist and instructor at Jefferson Medical College, who warned that the use of sulfa drugs for common aches and pains, without proper supervision of a qualified physician, is not only unwise but may even cause death in cases where the drug becomes crystallized and does serious damage to the kidneys.

> Some of the complications that can occur from the use of sulfa drugs, even while being administered by a doctor, are listed as bleeding from the kidneys, or even a complete shutdown; mental confusion, liver damage and jaundice, severe anemia, destruction of red blood cells, destruction of white blood cells, and many lesser reactions such as skin rashes, drug fevers and blueness of the lips and skin due to changes of the oxygen-carrying blood.
>
> The public is especially warned against the use of ointments, eye washes, nose drops, lozenges, chewing gum, suppositories containing some form of sulfa drugs, and other products containing the drug without its being prescribed by a doctor. (Philadelphia *Inquirer,* June 23.)

These toxic reactions—not the least of them being the "mental confusion"—which are finally being drawn to the attention of the layman, were reported in detail in Lookout, June, 1943. (See also February, 1945, issue.)

FROST ON GOD

Robert Frost, having reached the Biblical age of three score and ten, has added his own revelation to the Book of Job in a 23-page verse-play, *A Masque of Reason* (Holt and Co., N. Y.: 1945). In this "chapter forty-three," Job and his wife interrogate God about Job's trial, and God's revel in unreason bears out one of Mrs. Job's first lines: "There's a strange light on everything today." Whimsical, lightly ironic, the play breathes a balanced scepticism, and though it will doubtless be denounced as sacrilegious in orthodox religious circles, the "gentle reader" is not likely to feel offended.

The scene is "a fair oasis in the purest desert." As Job says, "The let-up's heavenly." He asks God—

> You perhaps will tell us
> If that is all there is to be of Heaven,
> Escape from so great pains of life on earth
> It gives a sense of let-up calculated
> To last a fellow to Eternity.

God's Emancipation

But God, in the first of his evasions, replies that he has had in mind for a thousand years

> To thank you someday for the way you helped me
> Establish once for all the principle
> There's no connection man can reason out
> Between his just deserts and what he gets.
> Virtue may fail and wickedness succeed.

"It was of the essence of the trial," God continues, "You shouldn't understand it at the time. It had to seem unmeaning to have meaning"—which serves, we can hear Frost whispering behind the plywood, prefabricated "throne," for other patient souls as well. God thanks his servant for releasing him from "moral bondage to the human race":

> The only free will there at first was man's,
> Who could do good or evil as he chose.
> I had no choice but I must follow him
> With forfeits and rewards he understood—
> Unless I liked to suffer loss of worship.
> I had to prosper good and punish evil.
> You changed all that. You set me free to reign.
> You are the Emancipator of your God. . . .

"We Don't Know"

God thus considers it agreed that He does not have to give reasons. Anyway, Job and He together

> Found out the discipline man needed most
> Was to learn his submission to unreason;
> And that for man's own sake as well as mine,
> So he won't find it hard to take his orders
> From his inferiors in intelligence
> In peace and war—especially in war.

The questions, given greater point than ever by God's unreasonableness, are the same ones man always asks of God or Life or Science or Skepticism—depending on his intellectual allegiance. Why injustice? What is truth? Where are we going? Job observes: "We're plainly made to go. We're going anyway and may as well have some say as to where we're headed for. . . . The artist in me cries out for design. . . . We don't know where we are, or who we are. We don't know one another; don't know You; don't

know what time it is." Is any part of man immortal? Is there such a thing as Progress? And the central (implied more than stated) question of the play—Why does man have reason, if he should not use it?

"TO GUESS FOREVER"?

"What is all this secrecy about?" Job exclaims.

> I fail to see what fun, what satisfaction
> A God can find in laughing at how badly
> Men fumble at the possibilities
> When left to guess forever for themselves.

God finally concedes his reason for torturing Job: "I was just showing off to the Devil, Job, As is set forth in chapters One and Two," and Job's wife sums up the latest revelation—that the Devil is "God's best inspiration."

PNEUMONIA OR RETRIBUTION?

Whether with God's unreason or not, Frost caught pneumonia shortly after completing the *Masque,* and "lay wondering if God were punishing him for having written it. Happily—and justly—he recovered" (*Time,* May 7). Lawrence Thompson, in a New York *Times* review (March 25), reported, "Fearing the worst, [Frost] stoically made no repentance promises—merely waited for the verdict. He lived . . . and boldly published his wickedness." Thompson comments:

> His wickedness may seem virtuousness to those who believe that the divine scheme requires man's growth through searching. Those ideas expressed here frequently remind the reader of earlier poems. "All revelation has been ours," he said in one of them.
>
> Consistently, he has thrown his skeptical criticism in the face of careless affirmations, because he rebels against shallow answers to profound questions. Like Emerson, he makes a principle out of nonconformity and declares there is nothing more sacred than the integrity of his own heart and mind.

Thompson finds "a disarming twist" in the play-on-ideas.

> There is no connection, Frost says, between man's just deserts and what he gets. But does he really believe what he says? . . . If so, how shall we explain the cause-and-effect thought which crossed his mind during his pneumonia crisis?

To answer in the poem's own vernacular—seems like Frost disagrees with God!

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

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